THE PACIFIC

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Pac Theo Sem
Reading Room

THE ANGEL'S PROMISE.

The sculptor wrought on the marble white
From early dawn till the shades of night
Fell over the landscape far and wide,
Then he looked at his work and sadly sighed,
So poor and incomplete it seemed
Beside the model of which he dreamed.
But all his hopes were centered there—
His days of toil, his nights of care;
And now he thought with a throb of pain
That all his labors had been in vain;
For none would see in the work achieved
The grand ideal his soul conceived.
A prayer burst forth from his sorrowing breast:
"O God," he cried, "I have done my best!"
That night an angel, in mercy sent,
Over that marble figure bent;
And as he worked the statue grew
More beautiful and fair to view;
For every stroke to form and face
Added some new and subtle grace.

The sculptor came in the early morn,
With heavy heart and look forlorn;
But his eyes were dazzled, his brain distraught,
By the wonderful change the night had wrought;
With rapturous joy his bosom swelled
As the glorious image his eyes beheld;
And there on the wall, just over his head,
In letters of gold these words he read:
"When the workman hath wrought the best he could,
Whatever the work, God makes it good."

THE PACIFIC

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A WEEK WITH OUR EXCHANGES.

This is what we have aimed to give our readers this week. To have accomplished what we desired to accomplish would have required much more space than was at our command. However, a large amount of interesting and valuable reading matter is presented, and readers will have given to them some conception of what the editors of the religious papers are writing about, and of the influence that the press is exerting. Our articles are without exception editorials. Several years ago we sent forth an issue of The Pacific somewhat on the same plan. At that time, however, the articles were the contributed articles. The pastor of the First Congregational Church of Alameda said concerning it that it was the most valuable paper which had entered his home for many months. We send forth this issue with the hope that it may prove to be of wide service.

It is with regret that valuable articles from a large number of some of our most highlv prized exchanges, which were selected for use, had to be laid aside on account of our limited space. It is to be hoped that the experiment can be tried again ere long and more space be available.

A WORD IN SEASON.

In an article on "circulation" the Religious Telescope, the organ of the church of the United Brethren in Christ, says: "One thing is certain, our lay members will not take the initiative in securing their religious reading matter. The men at the helm may do all that they can, but whether their work is well done or poorly done it will not reach the masses of our church except by the hearty co-operation of all our pastors."

The Christian-Evangelist remarks: "This comment expresses the experiences of all who have to do with religious journals. The competition in the publishing world is keener than it ever has been, and the daily paper and the large illustrated magazine make it increasingly difficult for the religious newspaper to secure a hold unless there is more conscientious work done by the preachers and those of its readers who believe that it has a mission to fulfill that can be carried on by no other agency."

The editor of The Pacific has been gratified at the interest several pastors have taken recently in bringing the paper to the attention of their people. As a result several new names have been added to our list. Interest and effort ought to be wide-spread. It is only thus that we can have such a paper as we ought to have, or perhaps any at all.

How would it do to have "A Pacific Day" all over the coast? No Congregational institution is more greatly needed on the coast. Frequently, new-comers, or people here from other parts of the country temporarily, remark about our splendid fellowship. The fraternity, the fellowship, they say are such as are not found elsewhere. Beyond intelligent question the Pacific has had large part in the bringing about of this condition. It has done and can continue to do for the Pacific coast what no paper covering the whole country can do for any of the divisions of its territory.

For this and other reasons we say now to the Congregationalists on the coast that The Pacific should from this time forth have as much attention as is given to any other interest or institution. In some manner the claims of the paper should be presented from time to time just as the claims of the home and foreign missionary societies and other societies or agencies are presented. The fact that there are other Congregational publications does not alter the case in the least. The Pacific has helped more than any other one agency to make our coast Congregationalism what it is today—and yet it is allowed to struggle along just as it struggled half a century ago. Pacific Seminary has its endowment to the amount of several hundred thousand dollars; although eastern seminaries can better serve us as to preparation for the ministry than eastern church papers can serve us in the matter of publication. This is beyond intelligent question.

The Sunday-school and Publishing Society makes its appeals every year to the Sunday-schools and the churches for help in establishing and maintaining mission schools, out of which not one whit more good can be expected to come than comes from the presence of the church paper in the homes of the people. We can make other comparisons. Something is wrong. In the words of an apostle: "Brethren these things ought not so to be!" The time has come for an awakening. "These things ye ought also to have done, and not to have left the others undone!" There isn't a Congregational interest on the coast that ought not to unite in a demand and an effort to put The Pacific on a level with the other agencies for good.

The paper serves every interest, and not to make it what it ought to be will eventually be found to be a calamity.

We are profoundly of the opinion that the time has come to rally around The Pacific, and shall have more to say on this subject; but not in any fault-finding way. People do not know, and they must be brought to know, and then to do.

It is simply ridiculous, and a shame, that other institutions and agencies should be developed with the progress of the years, and this, one of the most valuable, be allowed to languish.

Our account of the special meeting of the ministers of San Francisco and vicinity last Monday is crowded out of The Pacific this week, as was also one concerning the opening of Pacific Theological Seminary. Look for them next week. At that time we shall give in full the report of the committee appointed a few months ago to report at the Monday meeting on Congregational interests hereabouts.

"INDEPENDENCY WITH A VENGEANCE."

The Interior touches up Plymouth Church, Brooklyn, its extreme independency, and pure theoretic Congregationalism in the following fine shape: "Plymouth Church in Brooklyn formally resolves that the union proposed for Congregationalists, United Brethren, and Methodist Protestants would not be a tri-church union, as other people call it, but a union of six thousand churches with two. That is to say, Plymouth considers itself all byitself—or for that matter, any little frontier Congregationalist mission—just as much of a self-sufficient and completed entity in the world as either of these two big denominations that number their hundreds of thousands of members. This is independency with a vengeance—the full, uncompromising logic of it. Plymouth, in fact, is not simply uncompromising; it is tragic. It brings against the Congregational National Council a veritable charge of treason—the charge that the council has imagined itself to be something when it is nothing. Its assumption of authority to negotiate union with other bodies proves to Plymouth that the 'time has come to call a halt in the succession of well meaning steps by the independence of our churches has been placed in peril.' The Interior for its part is very decidedly glad that Plymouth has so much courage of conviction—enough to state the doctrinaire ideals of independency so baldly. Nothing could better serve than such an unvarnished statement to demonstrate how impossible in this age of cooperation pure theoretic Congregationalism has become. For one local church, as matter of fact in place of theory, is not a sole body unto itself; a church that really undertook to be thus lone and lonesome in the world would do nothing for the world at large and mighty little for its own community. Plymouth reaches the larger human needs only as it violates its own doctrine, and the greater the violation the more useful Plymouth and other Congregational households will be. The monolithic solidarity of the kingdom, not its atomic divisibility, is the thing to preach—and practice—these days."

A LEADING DAILY PAPER CONCERNING THE SALOON.

The Indianapolis News is one of the leading daily papers of the country. The following concerning the saloon, coming from such a source is highly significant: "As things are to-day the saloon men constitute a privileged class. They assume to make our laws, and to say what laws they will obey, and how far they will obey them. Bad as the saloon is in itself, the worst feature of it is the influence which it exerts in politics. But the reaction is certain to come. Business men know that they suffer much from the unrestrained and lawless liquor traffic. And we all know that drunkenness and crime and corrupt and base politics are the natural and necessary consequences. The people are not blameless in this matter. They divide themselves into parties, and thus make it easy for the men who know no party to control elections by making deals now with one side and now with the other. Honest and good men fight one another when there is not one thing that ought to divide them, and dishonest and bad men carry off the prize. The greatest question in local politics is the saloon. Yet it is not so considered. We vote, not for or against the saloon, but for or against protection, imperialism, the national administration, while the saloon men vote solely for the saloon. They alone win. All the rest of us lose.. **But a change is coming.** We shall have a campaign some day in which the people will vote on the real issue, and then we shall see how weak the whisky influence is. We do not suppose that our present rulers appreciate the situation. Their only idea is to get all they can, and to maintain their present privileged state. But even they will one day get their lesson."

The Northwestern Christian Advocate expresses the opinion that the change is coming soon. Dr. Parkhurst of the Madison Avenue Presbyterian Church, New York, is quoted as saying concerning the saloons in that city: "I know what these saloons are. I have visited them at all hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly, and swinish, the prolific hotbeds of vile politics, profane ribaldry, and unspeakable sensuality. I am talking now of the saloon as we know it here in New York, licensed swilling places, a combination of Tammany caucus, whisky sewer, and bawdy-house. There is no use in trying to improve them or to convert them; there is no convertible quality attached to them; there is no decent ingredient in them that amelioration can fasten to them."

THE BALANCE OF POWER IN THE WEST.

The Advance quotes former Senator Dubois of Idaho as saying in a recent Chautauqua lecture: "The Mormons absolutely control Utah politically, and a United States Senator, Governor or Congresman cannot be elected in Idaho or Wyoming against the wishes of the Mormon Church. They are a great balance of the power in Oregon and will soon control the Senators in that State. They are also beginning to be powerful in Nevada and, unless checked, will become the balance of power in the Senate of the United States. They have become an object of solicitude to the great political parties, and for the first time in the history of the government this Mormon and polygamist question is becoming a question of partisan politics."

The Advance goes on to say that a business man from Salt Lake City who has had long experience in the struggle with Mormonism expressed a similar view in Chicago recently, saying that the Mormons are invading not only Oregon, but also Washington, and that they will soon hold the balance of power in all the Rocky mountain and Pacific coast states except California. The comment is that, though these estimates may be exaggerated, they are of sufficient importance to receive public attention.

A MENACE.

The Lutheran Observer regards the growing of bridge-whist as a menace to the home-life and morality of many communities, saying concerning it: "It is not only the time that it takes where the playing has become a 'craze,' but the fact that so many play for stakes of smaller or larger size, and that the gambling habit is worming its way into circles where previously it has been unknown, scattering all the while the seeds of deadly influence. Pawnbrokers of New York are doing a big business, so it is said, with fashionable women who become financially involved through their

playing. They have money, but it is not always available, and so they are accustomed to seek needed loans on their jewels and other valuables, that their obligations of 'honor' may be promptly met. It is even said that the jewels of one of the richest young women of that city have been pawned half a dozen times in as many months. This is no doubt an extreme case, but the poison of the influence of the example set by these persons is felt through the whole range of society. The mother who plays bridge—or any other game—for no matter how small stakes, or even for the seductive prize, has her mouth sealed against effective protests if her husband or son developes a fondness for poker or the races. If the one is right for her, the other cannot be so very wrong for them, and her example is putting the seal of her approval on it all. The church member who indulges is saying to the world that her religion counts for very little, and stops short of a prohibition of gambling! It is a very serious situation, and Christians need to face it squarely and recognize the issue for what it really is.'

ROMANTIC INVESTMENTS.

The Christian-Evangelist of St. Louis Gives Good Advice Concerning Them.

The Lost Bullion Spanish Mines Company is in the toils of the law. It is called upon to defend itself against the charge of using the United States mails for the transportation of fraudulent matter. The case is not yet finished, but the evidence so far looks bad for the company. The methods of this company apparently were not essentially different from those of a score or more of other companies which sell stock in a very ordinary hole in the ground after leading the innocent to believe that it is a mine. In this particular case, however, the imagination of the possible investor was inflamed by the romantic suggestion conveyed in the name of the company. Everybody knows that the Spaniards had enormously rich mines in the Southwest. Everybody knows also that there are numerous traditions of hidden treasure and lost mines, where millions of dollars in bullion or rich ore lie awaiting the fortunate and venturesome explorer who shall penetrate the mountain fastnesses, find the magic spot either by good luck or by following ancient landmarks, and brave the ghost which haunts the place to guard the hidden treasure. Every one has heard these stories, and over most people, even those who do not believe them, they have a curious fascination. Now comes a company and proposes to sell stock in the fairy tale. It is like buying shares in "Treasurer Island." Perhaps the investor does not wholly fail of securing some return for his money, for he gets a vivid though short-lived sensation of being the business partner of Aladdin and a part owner of the wonderful lamp. This is worth something. As a general business proposition it is safe to avoid romantic investments when cash profits are desired. Plenty of people have invested in coffee plantations and stock in rubber companies and banana groves which were about to be planted as soon as the land could be cleared, for on other reason than that the idea of the tropics went to their heads. Being a long way off and in a strange and tropical country, there was a glamor about it which a Kansas corn field could never hope to possess. This is a tolerably safe rule for amateur investors to follow: if you want glamor and romance, buy novels which are known to contain those elements; if you want dividends payable in cash, buy something that you know something about.

OUR SOUTHERN GEYSER.

The Central Christian Advocate Takes the Northern Chautauquas to Task.

We cencede to Senator Tillman, of South Carolina, a blameless personal character, and we, beyond some others, give him credit with being a sincere man, even on the Negro question. But that in itself furnishes no reason why the Chautauquas of the North should bring him forward, pitchfork in hand, as a statesman for the hour. His wild talk about the Negro is offensive to Northern patriotism and feeling. But, what is more to the point, it is equally offensive to a large and standard element of Southern men, who resent the implication that Senator Tillman is to be recognized as a representative of Southern feeling on the somber question of the races. His wild talk humiliates and embarrasses them. He does not represent more than a faction, and that a fractious faction, of the Southern attitude. Consequently to get him up here on the theory that he will give us what is presumably the Southern view of the race question is no more logical than to have a Tammany boss speak as a representative of the best political creed of the North, or Dennis Kearney or (barring, of course, his personal comrades) Mayor Schmitz set up as a representative of the patriotism of the West.

Fair play as regards our fellow-citizens in the South would indicate that if the Chautauquas are to be more than catch-penny exploiters, they would have some regard for our Southern men. It can be set down that in the long run such Chautauquas will lose the respect of right-minded people and invite bankruptcy.

NOT MERELY IN FOUR STATES BUT IN FORTY-FIVE.

The Interior of Chicago Concerning the Battle Against Intemperance.

By the passage of a very stringent prohibition law, with overwhelming majorities in its legislature, Georgia joins Maine, Kansas and North Dakota in stamping the liquor business with the brand of outlawry. It therefore invites to itself the same kind of a siege which these other states have been enduring ever since they adopted this policy and which Vermont and New Hampshire endured until they surrendered—a deliberate and persistent campaign of the brewing and distilling interests to break down the statute in operation. No sooner will the law be put into effect than there will break out a bewildering epidemic of maliciously ingenious evasions, which police officials will find it very hard to stop. The natural discouragement with which even the most lawloyal citizens must view such difficulties will be mitigated in Georgia if its people are forewarned that this resistance to prohibition is not merely the outbreak of the appetites of drink-loving men, but rather the conspiracy of the avarice of drink-selling men. Many men feel it hopeless to contend against the weight of social conditions, but any man with a drop of fighting blood in him will certainly refuse to lie down before a deliberate law-breaking conspiracy if he understands it. We trust

Georgians will not fail to understand. It is very interesting to observe how this remarkable temperance movement in Georgia and other Southern States is conected with the race problem. The argument which has won over many who would like the open saloon for themselves is the all too manifest danger of the open saloon among the colored population. Even those who consider whisky good for the white man know it isn't good for the black man. And this is, inded, a very Christian door for prohibition to enter by. If all the men in the country who consider themselves able to drink with safety were wililng to deny themselves the privilege in order to save those who manifestly can't stand it, we should at once have prohibition not merely in four states, but in forty-five.

THE CRIMINALITY OF WAR.

From the Viewpoint of the Western Christian Advocate.

It is a matter of common observation that the greatness of a crime wards off censure. "We punish murders and massacres among private persons; what do we respecting war and the glorious crime of murdering whole nations?" So said Seneca, living in a country where Christianity was not recognized, where life was not held as sacred as it is today. How much the worse for us who profess to believe in the law of love, in the brotherhood of man, to slaughter thousands of our fellows, very often merely for a dispute in politics! We say we are fighting for our rights; that we are defending our principles. But what right have we to destroy our brother? In taking life—except under the most eminent reasons of justice—are we not violating the most sacred of all principles?

We regard dueling not only as foolish, but wrong. Why is it that what we frown upon in the individual we countenance among nations? If it is terrible for two men to try to kill each other, how much more terrible for ten thousand? While, as individuals, we have become civilized, as nations we are stlll barbarians.

It is a stain upon our civilization that we still settle our disputes by brute force. But what do we settle? Do we prove which side is right, which in the wrong? Do we not rather prove which has the better army, more men, greater wealth? What chance has a weaker nation against a stronger? It is unjust and absurd through and through. What would we think of the standard of justice in a community where disputes were settled by fist-fights? No man has a right to judge in his own case. Likewise, no nation should have such right.

Why should we glorify war? Wars for the protection of liberty and for the destruction of slavery—wars waged defensively in behalf of national existence, against aggressors and tyrants—wars like that of the Netherlands and England against Spain, and like our own Revolution and the War of '61 may be justified in the past. But have not most wars sprung from the basest of human passions, from a lust of power, a greed of gold, of land—from a false national pride and a scorn for other nations?

If there are qualities of heroism and self-sacrifice developed on the battle-field, it may be said also that the most brutal in us is brought to the surface. Malignant passions are created, and hateful recollections are breeding countless future wars and making men forget that they are brothers. In war-time unprincipled demagogues are brought into prominence. "Truly," says one old Roman; "every wicked man has the greatest power of stirring up strife and tumult; peace and quiet need the qualities of good men."

Then think of the untold suffering — soldiers wounded and dying on the field of battle, not for any fault of their own, but because of the barbarity of the existing conditions; homes saddened by unnecessary death; oftentimes famine and ruin. Is this glorious? Sherman said: "Its glory is all moonshine. It is only those who have neither heard the sound of a shot nor heard the shrieks and groans of the wounded who cry aloud for more blood, more vengeance, more desolation. War is hell."

Under the conditions of the imperfect civilization of mankind throughout the past and in the recent centuries, indeed, war was perhaps inevitable. Man has not evolved, in his national life, entirely out of his brute inheritance.

We may not have arrived, even at this day, at the millennium, but Christian powers are awakening, with a clearer and clearer consciousness, to the folly and sinfulnes of war, and seeing that there is no real necessity for it, but a far better way.

Consider, too, the enormous cost. Great Britain spent $1,100,000,000 in the Boer War. One-quarter of her own people habitually go hungry. How many schools, libraries, hospitals could have been built with that money? How much necessary work could have been done? But instead of educating the people, we have them slain. Instead of improving our own land, we desolate our neighbor's.

But after we have wasted so many lives, spent so many millions, have we gained anything beyond the immediate end of the contest? Some say we have. They contend that warfare makes a nation strong and brave; that a peaceful land becomes degenerate. But since a nation is an aggregate of individuals, a brave nation is composed of brave men, and what is our ideal of a brave man? Is it that person who is merely physically courageous? Such a one may oftentimes be a moral coward. Our ideal of a hero is he who dares to fight against corruption, ignorance, injustice, and vice. But further, how can a vigorous State be made by war, since the flower of its population is sacrificed to it? In the past patriotism, sacrifice even of life itself for one's country, has been so perpetually associated with guns and slaughter that they seem almost inseparable and identical. But there is coming a new and higher patriotism wherein men will make consummate self-sacrifices for the social betterment of the millions—when altruism and philanthropy shall stir all that is heroic, patriotic, and unselfish in the breasts of men and women.

Yet, it is said, even if war be a great evil, it can not be eradicated. It has always been and must always be. It is part of the established order of things; it is part of human nature. So was it said of feudalism; so was it said of slavery. What is the standard by which we judge human nature? "The highest is the measure of the man." Are not Tennyson and Gladstone types of human nature as well as Nero and Robespierre?

Further, according to seme knight-errants, if a nation's honor be assailed, it must avenge itself or forever be disgraced. But in private life we look upon that man with disfavor who takes justice into his own

hands, and wreaks vengeance upon his adversary. Why need he? Will not his honor speak for itself? He is not dishonored. It is the aggressor who is dishonored. There are the courts, which are open for the adjudication of such insults, and so it might be also, in similar cases, with nations.

But barbarianism can not last forever. Even now we see the beginning of a better time—a time when nations will bring their disputes to a supreme court of all nations, constitutd in perpetuity and open at any time for appeals, and war will end. Assuredly the day will come when we shall emerge from barbarism and be bound throughout all the world in ties of brotherhood.

The world has never beheld a more significant and hopeful spectacle than the International Conference now in session at The Hague. Europe and America ought to feel that they have at last arrived at that stage of civilization—at that point of emergence from savagery and brutality—when any and all cases—even those of national honor—should be submitted to arbitration before a high court of all nations, and not be tried by the cruel and uncertain arbitrament of the battleship, the rifle, and the cannon. The time is nearing rapidly when any nation that would heedlessly rush in arms against another, and presumably a weaker sister nation, will be peremptorily stopped in its course by the commands of the other combined powers. America's contention at The Hague that all subjects whatever of International contention shall be subjected to arbitration before a permanent tribunal, sitting in the Palace of Peace at The Hague, is the one that will ultimately prevail to the glory of God and the good of man.

IS HONESTY INCREASING?

The Standard, a Leading Baptist Paper, Believes it is Increasing.

Under the earlier and ruder forms of barbarism people associated with few individuals outside of the tribe. Barbarism in any form can be nothing else than clannish. Civilization developed when the social instinct began to assert itself and the welfare of the individual or the tribe was made subservient to the well being of others. It is not difficult to understand how conditions which favored the tribal idea led to the growth of suspicions and to scrupulous guarding of personal interests. Property rights thus became the source of constant strife and warfare, while mutual interests and regard for the rights of others—the signs of a true civilization—were largely lacking. Feudalism was but a step out of barbarism and yet an advance toward a better social adjustment. Society improved not so much from a regard for individual rights as from a recognition of the rights of others. Democracy is the highest form of a true social order. Nations and individuals never reach the highest expression of civilized life until distrust is removed and in its place mutual confidence is established. It has been the glory of Christianity that with its introduction into social and political life it has been productive of the spirit of helpfulness.

Amid the accretions of human prejudice and jealousy through the centuries it is not to be supposed that the highest forms of even a Christian civilization have been made absolutely honest and self-denying. But it ought not to be overlooked that where such civilization has found clearest expression, there mutual helpfulness and the highest degree of entegrity have been observed. This can be said even in the face of exceptions, for with an apparent increase of peculation in public office and unjust advantage taken by combinations of capital in modern business transactions, it is yet true that the civilized world is getting farther away from primitive barbarism.

The best civilization is effectually working toward the higher virtue and honesty. Stealing is not as prevalent nor as general in the best social conditions as was true in an earlier day. There is a higher regard for the rights and the property of others throughout society in general, effected in large measure by the innumerable refining and uplifting influences of a democracy surcharged with Christianity. As people become more courteous toward others and more thoughtful of their welfare they acquire less of the desire to appropriate to themselves the things of others. As the grosser forms of dishonesty disappear there comes a higher sense of justice and right, even under conditions where the temptations for gain are not removed. There are today vastly more unlocked treasures which are not stolen than barred vaults which are broken open by thieves and robbed. There are comparatively few kleptomaniacs abroad when we remember how many opportunities for larceny are presented. One who is familiar with the traveling public must have noticed how general is confidence in strangers when valuable articles are left unguarded.

An example of this high sense of honor and one worthy of record came under observation recently. A gentleman from a neighboring city spent several hours in Chicago on his way eastward. During this time he visited a number of places on business and when ready to take his train for his journey discovered that his pocketbook containing his railway tickets and some $90 in money was missing. While wondering whether he had been robbed or had left it in some business place a stranger approached him and inquired whether he had lost a pocketbook. On describing it the man handed it to him with nothing missing from it. The stranger proved to be the proprietor of a store in the heart of the city where the visitor, after a purchase, had left his purse and which was later discovered by the former, who learned from the tickets on what road and train the owner of the pocketbook expected to leave the city. This proprietor, after waiting to within half an hour of train time thinking the man might return, went several blocks to the railway station and sought him out and restored to him the purse with all that it contained. Is it said that people cannot be trusted. Some probably cannot, but taking things as they are there is more honor and the grace of confidence than the world has ever before known.

THE THIRTY MILLION DOLLAR FINE.

The Westminster Considers Some of the Objections.

One of the great New York Newspapers is bitter in its comments, and it reflects the opinion of many men prominent in high finance. It recognizes that the sentence accords with the judgment of the people, but it is confident that the people do not know their own interests. If our courts are to enforce the laws and if the judges are to inflict the full penalties provided, then beware! The Standard Oil corporation is not the only offender, and the railways are particeps crimi-

nis. How, then, shall foreign capital be induced to invest in our stocks and how shall our great enterprises be financed? Dull times in Wall Street will continue and great plans will be obliged to wait for their completion. We shall cease to hasten at the present pace and a check will be given to the nation's prosperity. It is an odd plea! The law has been well known for years, and its purpose is like that of all laws, the protection of the people. Hardly anyone nowadays defends rebates. They have not benefited the railways though they have enriched a multitude of railway officials. They have not benefited the people, but they have made groups of men multimillionaires and they have built up gigantic trusts. The Standard Oil corporation itself is a product of rebates—all that is most hateful in monopolies has thriven by their aid. Against the secret alliance of railway officials and crafty business men honest folk have been powerless. The social unrest which is so striking a characteristic of our times is one of the by-products. Years ago men of integrity demanded rebates on various pleas which they justified to their consciences. But for a long time now the law has been plain and men who break it are criminals. Yet capital will be frightened if the law be taken seriously! So always are criminals frightened when justice is done. If foreign capital will come to our shores only on condition that laws be left unenforced, it puts itself in the class of those who will enter willingly into confederacies of crime, but withdraw from co-operation with honest men. Our prosperity, it is urged, is based on confidence—that is confidence that laws may be broken with impunity! Capital knows its own guilt so thoroughly and the men in control of the great industries and the great lines of transportation are all so participant in crime that prosperity stops with an honest enforcement of the law—when justice is done! So do liquor dealers plead, being deeply interested in the prosperity of widows and orphans, and such is the argument of the blacklegs who want cities wide open with every form of vice unrestrained and unlimited opportunities for capital. So also do thieves argue—for them life is scarcely worth living if the law is strictly put into effect! But one opens his eyes when the plea is made seriously for the great corporations and in behalf of the enticement of foreign capital.

Prosperity May Come Too High.

Prosperity may come at too high a price. So is it with a town which thrives because men crowd it to spend their earnings on vice—so is it with a country when enormous fortunes are made in defiance of the laws of God and man. Even by the laws of political economy we understand that such prosperity is short. Suppose that our rush be checked and that capital is frightened—there are worse misfortunes. It is worse when the people know that prosperity is based on fraud and that capital is bold because justice is afraid. It is still worse when the facts remain and when the people do not know, for then the evil, working in secret, poisons the entire body politic and there is no remedy. But now the people know. Our great metropolitan newspapers may forget, but the people do not forget. It is no longer a matter of rumor or of guesswork—it is proved in court. It is no longer the statement of sensational writers in the magazines, but a governmental report sets forth the array of facts. It is not merely the Standard Oil and Judge Landis, it is also the Harriman report, it is the sentence pronounced by Judge Holt, it is a mass of evidence unrebutted, irrefutable, damning. As thus the people know, they will decide. Either they prefer present prosperity at the cost of justice or they love righteousness. Behind this looms a larger issue, and in it is something more than present prosperity.

Let Criminals; Big and Little Beware!

We doubt the judgment of the great New York newspaper and of the entire set of prominent financiers which it represents. They are unable to understand their own business in the large. If we really "clean house," if the "enterprise" and "push" of dishonest men be permanently discouraged, if business become conservative because honest, we may for a time have fewer automobiles in our streets and fewer great country houses and steam yachts; wages may be lower and places of cheap amusement less thronged. The tide of immigration may be checked, but will prosperity be less? The higher life of mind and conscience and spirit will have the fairer chance and the material life—we are persuaded that the true life is profitable for this world also. Capital will not be discouraged permanently because justice is certain, nor will business long suffer when it is made clear that financial crime is surely punished. Confidence is not destroyed by righteousness, nor endeavor checked by equity. For the final ruler, notwithstanding denials and doubts and specious arguments and the widespread worship of his enemy, is God. And he is not mocked. Prosperity which rests upon crime carries a heavy retribution. Let the present agitation pass and let matters relapse into the old conditions, let illegal combinations once more destroy independent business and foster monopoly, and let the people be convinced that justice cannot be had, that trifling fines are the only penalty and that clever lawyers will enable big criminals to commit crime with safety, and a state of things will arise which may well cause capital to tremble. Let criminal corporations and audacious sinners high in finance take warning and change their methods and reform their ways.

BISHOP VINCENT AND REVIVALS.

The Christian Register Considers His Significant Announcement.

The public and particularized announcement by Bishop Vincent of Chautauqua fame, that he no longer approves of the ordinary revival and revival methods, is worthy of special consideration. Dr. Vincent is a bishop in a church which has been notable for its revival methods; in fact, a church that was founded upon and built up on this sort of preaching. But times change. The simple old Methodist Church has become the wealthiest organization in the United States of the kind, and its preachers occupy pulpits in the most magnificent buildings owned by any sect. The preaching of Whitefield and Wesley is not often heard, either in the field or the pulpit. Yet the revival remains, and revival efforts, which used to be an annual affair, are still sporadic not only with the Methodists, but with half a dozen other church organizations. The camp-meeting, in some cases greatly modified, is still a feature of religious effort. Two hundred or three hundred converts are not exceptional, and it is the census of these converts that has brought about the conviction expressed by Bishop Vincent, that an appeal to the emotions, under excitement, is produc-

tive of much harm, and only occasionally ends in a transference of character allegiance.

Dr. Vincent is careful not to withdraw his approval of hearty, zealous, aggressive Christian effort: it is only from those emotional excitements, which he believes weaken moral character rather than strengthen it. His position is indorsd by a large part of the more rational clergy of his own church. Prof. Davenport, himself a Methodist preacher at the time of writing his book, two years ago, placed before the public a very remarkable investigation of the whole subject. His conclusion was that the revival method has normally been one in which feeling is dominant, in mass and in control; that the great religious revivals have been intensely emotional; and that the best of them have been saved from extreme excess only by the guidance of very strong and well-balanced minds like Wesley and Edwards. He thinks that there have been many genuine changes of moral nature, and a most positive gain in social conditions under the influence of revival appeals; and that in a multitude of cases the change has been permanent for the better. He insists, however, that any careful observer of social phenomena must find substantial evidence of great danger of excesses of excitement, of sterile emotions, and of a certainty of reaction to moral feebleness. He insists farther that in many, if not in most, cases there has been lacking any true apprehension of sin and any real volitional action toward a higher life. Fear has been the motive power, and professional revivalists have not stinted themselves at all in their use of very questionable methods to secure converts.

The revival method is not the method employed by Jesus himself, and on this we cannot too strongly insist. Jesus led his disciples about the fields, preaching about the grass and the lillies. His parables were sane and simple narratives. The more one studies the gospel and the method of the great preacher, the more he feels that he is being led about by one of our modern scientists, investigating nature and finding God in brook and wood. Although he insisted that a man must be born again, it is evident from all his relations with men that he did not intend what has been in recent days demanded. He took his disciples as he found them, and he built upon their native character. We are more than glad that the days of Hammond and even of Mr. Moody—the days for stampeding a town in the name of religion—are passed. It is doubtful if Mr. Hammond would now be indorsed by the churches of any city in the United States, while riding a white horse up and down the street "in the name of Jehovah." The tremendous sledge-hammer blows used by such men fell with equal power upon gentle women, tender children, and hardened reprobates. The young were gathered into the churches through emotional displays that could not do otherwise than unsettle their moral natures. Bushnell pointed out the better way in that marvellous book entitled "Christian Nurture." He insisted that a child should be so brought up that he should recognize himself as a Christian from the outset, "and never know himself as being otherwise." Davenport urges that the child "is born from above when he is born into this world," if he be begotten as he should be, and received into the arms of a pure motherhood and fatherhood. "A sound family religion furnishes the only sufficient basis for healthy evangelism." Edward Everett Hale has said that the child who is early taught that he is God's child, that he may live and move and have his being in God, and that he has therefore infinite strength at hand for the conquering of any difficulty, will take life more easily, and probably will make more of it than one who is told that he is born the child of wrath and wholly incapable of good. "Christian nurture and not revival rupture," is Davenport's maxim, and a good one. Drummond urges that we should never deal with a man in such a way as to lead him to "forget the surpassing dignity of the human soul," for its own sake and for its God-like elements; and this is an axiom never to be forgotten. As the revival goes, it does not mark a lapse in Christian effort, but an increased realization of the essential unity between God and man.

Naturally and instinctively we have slipped from a general consideration of the question into a specific consideration of the damage done by moral excitement to children. There are children of all ages, and the damage is not limited to the first few years of existence. The law of a right life is temperance in all things—self-government: only on that road is health or wealth. Yet we have placed the emphasis where it belongs. Home cannot turn over its functions to the school or to the church. The father cannot demit his duties in favor of the revivalist, neither can the sincere pastor. We must make more of the family, and its unit must be protected from extraneous influences. A man who speaks in the name of God, even if honest, is not superior to the parent, who is divinely appointed to train up the child in the way he should go.

NEW ENGLAND THE INCUBATOR OF STRANGE BELIEFS.

So Says the New York Christian Advocate in an Article on Mrs. Tingley.

Mrs. Katherine Tingley, the woman who runs the Theosophistical establishment at Point Loma, Cal., intends to establish at Newburyport, Mass., where her childhood days were spent, a duplicate of Point Loma. She has selected a site known as "The Laurels,' on the Merrimac River, a short distance from the home of Harriet Spofford, the authoress. Mrs. Tingley is a strange character and has had a strange history. The Los Angeles Times undertook to expose alleged discreditable facts in her life and she sued the management and gained her case.

She belongs to the type of women who are peculiarly adapted to influence capitalists advancing in years, and to make the impression upon both men and women that there centers in her a great spiritual mystery and that that mystery is committed to her in such a way that she is the authoritative exponent thereof and inductor into its otherwise inaccessible recesses. None, however, can penetrate into the divine arcana who balk at accepting the majesterial domination of her Delphic personality. In 1901 we essayed to obtain an interview with her at Point Loma, but the conditions were not favorable. Madam Blavatsky, Mrs. Annie Besant and Mrs. Katherine Tingley are three women mistily dealing with spiritual things. The Russian madam was a huge specimen physically, weighing nearly three hundred pounds, with a big head, and, symbolically, a bronze face. She was exposed by the British Psychical Association as dealing in or approving of spurious miracles. When she died, Annie Besant, who had been an

atheist, came forward claiming to be the legitimate successor of Madam Blavatsky. This divided the small but noisy cult into hostile and actively contending factions, in which Mr. Tingley figured in behalf of Mrs. Tingley. Last week Mrs. Tingley gave an interview to a Times reporter, in which she said that at Point Loma "there are no salaries and everybody works for the love of it, and each does that for which he is best adapted. Men of wealth and those without means find the principle of our order peace and happiness, and they demonstrate it daily." That sounds well. She has already sailed for London. When she comes back she is going to tour New England and lecture for the members of the cult in that region.

It is a striking fact that New England has been one of the most prolific fields for the cultivation of metaphysical, social and sexual fads. Papers in Boston have more advertisements of mysterious powers than in any other city of similar size in the country. Witchcraft flourished there in the early days as nowhere else in the United States, except among the Indians and Negroes. Millerism ran through New England like a fire in 1843, and later in 1854. Spiritualism, Shakerism and Quakerism in an almost crazy form had a long run. The "free love" aspect of Spiritualism took root there in many places; and "Mother" Eddy found a genial soil in and about Boston. Mormonism also caught a large number of people in its drag net.

A suggestive fact is that most of these ignus fatuus systems reaped their harvests among the descendants of the early settlers of New England, and—except fortune-telling, spurious miracles, and the lower type of palmistry—not among the foreign hordes that have descended upon it within the last forty or fifty years.

It may be suspected by some that this category is the composition of a hater of New England and is a caricature of the facts, but it is quite the reverse.

High intelligence, town meetings, constant discussion will always produce quite a large proportion of individuals almost hysterically hankering after some new thing, and if a solid, sensible and spiritual religion is established in such communities—if it be strict and uncompromising—there will be a revulsion, which revulsion will leave quite a large number of the people without any hold upon religion. Such persons are very liable to run a competitive race with each other for the palm of the greatest intelligence, perception and insight, out of which come a proportion who are rattle-headed.

Nothing happens in the development of the human mind, individually and collectively, in races and nations, in rural regions and in cities, that has not been happening in all time. The Athenians were the most highly intelligent people of their age. New England was described fifteen hundred years before it came into existence. "And they took him and brought him into Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing."

So it is with New England — with this exception, that in spite of all the new things, the fads and follies, the spinal column of New England, consisting of solid, substantial citizens, remains without the softening of its marrow from generation to generation.

Mrs. Tingley came on the scene later than Mrs. Eddy, but neither of them will be the last woman that New England will produce who will set up a new religion or try to metamorphose an old one.

A CALIFORNIAN IN THE EAST.

A California Baptist minister, Rev. Robert Whitaker, a bright impressionistic writer, says The Congregationalist, served up in last week's Watchman his impressions of Northfield, which, he says, is half a century in advance of the ordinary New England town. "You feel that you are in the heart of the mountains and just on the edge of Boston, as it were." He contrasts the place with Old Orchard, Me., in point of Sunday observance, to the disadvantage of the latter. He says, "For rampant fakism, Sabbath desecration, drunkenness, unconcealed gambling and every other devilish device for corrupting youth and making of rest and recreation waste and ruin I have seen nothing worse on the Pacific coast than I saw at Old Orchard on Sunday, July 21." He was much stirred as he visited Round Top where Moody is buried and with the fact that out of the Unitarian Nazareth came the great evangelist who was the very antithesis in temper of anemic New England liberalism. He thinks that Massachusetts has no name that represents a more wonderful career than Moody's and no place more inspiring to one who loves his fellowman than the old farm where Moody was born. He is impressed with the vigorous type of Christianity for which Northfield stands and says that neither William R. Moody nor his cousin, Ambert G., the general manager, would be mistaken for any kind of half-starved, half-clad saints.

NEW HOME MISSIONARY SUPERINTENDENCY.

On next Sunday, September 1st, Rev. L. D. Rathbone enters officially upon his work as Superintendent of Home Missions for Northern California, but his heart has been in this work long before his hands were free for this great service.

He knows well this large field and most of the pastors in self-supporting and mission churches.

His enthusiasm and wisdom and consecration give great promise for the development of our Home Missionary work. The cause which Warren and Harrison loved and labored for with recognized success will receive fresh impulse from henceforth under their successor. Let the churches give him welcome and respond generously when he asks them to give and serve. All communications relating to the work of the Home Missionary Society should now be addressed to him at Barker Block, Berkeley.

HENRY E. JEWETT.

FELLOWSHIP IN THE UPPER BAY ASSOCIATION.

The ministers of this region are striving to promote a greater degree of fellowship among the churches. Last Monday Messrs. Jones, Champlin, and Pulcifer, pastors at Suisun, Black Diamond and Crockett, gathered at the latter place and discussed informally the outlook, problems, etc. A number of pulpit exchanges were agreed upon, and a movement started to send a large delegation to the State Association meeting at Reno.

Among the Churches.

San Francisco, Green Street.—The contract was let last week for the basement of the new building; the price $4,000.

Black Diamond.—At the communion service last Sunday one person was received to membership; but the church has lost two recently by removal.

Sunol.—A movement for a parsonage has been started, and two hundred dollars have been pledged for it. The town is growing and it is not easy to secure houses.

South Berkeley Chapel.—There were sixty-nine at the Sunday-school last Sunday. The eight days evangelistic work by the Rev. A. W. Hare revealed the fact that there is considerable of a demand for the organization of a church.

San Francisco, Ocean View.—Work on the new hall is progressing; the persons interested in the church are constructing it themselves, the carpenters working Saturday afternoons and at night. The hall is thirty-two by sixty feet in size, and will cost about $700.

Oakland, First.—The pulpit was occupied last Sunday by the Rev. E. L. Waltz of the Green Street Church, San Francisco, and contributions and pledges amounting to nearly $800 were made for the new Green Street building. More is expected later from persons who were not in attendance at the services.

Campbell.—The church at Campbell mourns the loss of two families, nine members, all of whom were workers, among them our chorister. All of these were members upon whom the pastor could always call knowing they would respond. Our loss is other's gain. The work in general moves on smoothly.

Niles.—A new church building is needed. Factories are coming in and character of population is changing. While the pastor and wife were away recently on their vacation thieves entered their home and plundered it of various articles to the value of $250. Among the things taken was the pastor's pulpit suit. A speedy visit to San Francisco for replenishment was made necessary.

Corona.—Mr. Ferris began his vacation August 12th. For four Sundays he will preach at the neighboring church in Riverside. The week time will be spent with his family in beautiful coldwater canyon among the Temeschal Mountains twelve miles from Corona. The church also believes that some relaxation of effort is good in the hot weather and will join in worship with other congregations while the pastor is away. Meanwhile the Bible school and prayer meetings are maintained. The young people, a fine large group of earnest workers ride over to Prado four miles away, Sunday evenings, to hold meetings in that thoroughly needy community. About April 1st, Mr. Ferris moved to Corona for the benefit of his wife's health, who was obliged to leave Petaluma for a dryer climate one year ago. Her friends will rejoice to know that Mrs. Ferris is holding her strength, and is encouraged to believe that recovery of health is not far away. The pastor is convinced that the work in this church is full of promise. A fine united, aggressive spirit pervades the congregation. They renovated the parsonage preparatory to its occupancy by the pastor. Twenty members have been received into the church. All departments of work have been vigorously maintained. Some of the usual church problems have been notable for their absence. The evening congregation nearly equals that of the morning, both proving the need of a large auditorium. At the prayer meeting attendance has ranged during the summer season from thirty to fifty, which is considered very good in a small church during the summer season. There have been no other attractions than the fellowship and a study of Paul's letters, one for each week, which the congregation was invited to read preparatory to the meeting. This church having reached the age of twenty years, it is planned to celebrate that fact in a fitting way about November 1st.

San Francisco, Mayflower and Pilgrim.—Since Rev. N. Gause began his ministry at Mayflower (formerly Pierce Street) and Pilgrim churches, San Francisco, the first of the present month, a marked impetus has been given to their work, and especially to that of Mayflower Church, where no regular services had been held (except the Sunday-school) since last December. The Mayflower Sunday-school at present has a total enrollment of about fifty-five, and the Pilgrim Sunday-school one of about ninety, and in the second quarter of this year the average attendance per Sunday at the latter school was eighty. The service of worship and sermon is held at Mayflower Church in the usual morning hour, while at Pilgrim Church it is held at 7:45 p. m., and midweek services of prayer and conference are also held at each church, the Mayflower service being held on Wednesday evenings and the Pilgrim service on Thursday evenings. A hopeful movement has just been inaugurated at Pilgrim Church in the shape of a Junior Christian Endeavor society which meets in the afternoon of each Sunday under the direction of Mesdames Wright and Johnston and which began with an initial attendance of some twenty-two. Mrs. Wright has had considerable experience in this line of work before coming to California to take up her residence. Both of these churches are located in fields where there is no other Protestant church, except the Episcopal, of which they are in no sense rivals but rather complements, each reaching a distinct element in the population; and there is every reason to believe that with the energetic leadership which these churches now have under Mr. Gause, they will become centers of influence and religious power in their respective neighborhoods.

NOTES AND PERSONALS.

If you do not find in the Pacific this week what you expected, look for it next week.

The San Francisco Association will meet at Mill Valley on Thursday, September the 12th.

The Rev. James K. Harrison passed out of this life into the life beyond on Tuesday, August 27th.

The Rev. E. J. Singer was seriously ill last week with inflamatory rheumatism. He is improving at this writing.

The Rev. R. W. Rogers of Prescott, Arizona, will address the ministers of San Francisco and vicinity next Monday. The meeting will be in Pacific Seminary.

The Rev. Dr. R. C. Brooks of Oakland, went this week to Seaside, Oregon, where he is to give several addresses befor the Y. W. C. A. of the Northwest, which meets in convention there.

Since the resignation of the Rev. J. K. Harrison as home missionary superintendent took effect, the work has been under the direction temporarily of the Rev. H. E. Jewett, one of the executive committee of the society. In a brief article in the Pacific this week Mr. Jewett announces the entrance of the Rev. L. D. Rathbone on the work, and asks that the churches give welcome and generous response. Our churches are fortunate in that they have in various ways the services of such a man as Mr. Jewett, who in addition to what he is doing regularly can in emergencies do what he has done in the interim between superintendencies.

THE ASSOCIATION AT RENO.

We quote from a letter to the editor written by the Rev. C. L. Mears, the Reno pastor, on the 23d of August:

"Active preparations are under way to make the coming meeting of the Northern California Congregational Association a great success.

The Southern Pacific has granted a rate of one and one-third fare from all points in California. This will mean a round trip from San Francisco of about ten dollars. Rev. T. C. Douglas of Iowa will be present to represent the National Home Missionary Society.

Those who are to take part will be notified during the coming week. The Reno church will do its best to make glad the hearts of all who participate in the first Congregational convention to be held in the state of Nevada."

ANNUAL MEETING OF WOMAN'S BOARD.

The annual meeting of the Woman's Board of Missions for the Pacific, will be held at the First Congregational Church, San Francisco, September 4, 1907. Sessions at 10:30 and 1:30: reports of secretaries, and news from the auxiliaries, and the branches, will make this meeting interesting: and the president of the board desires to see large delegations from the churches: this is the first public meeting held in San Francisco for two years; in September, 1905, the annual meeting was in the old First Church.

JOTTINGS.

Cloverdale.

Rev. Dr. Warren (for more than a quarter of a century the superintendent of our Home Missionary work) and I had much companionship and many are my reminiscences of him. The best of them all gathers about a Home Missionary ride which we took together; the length of Sonoma County and up to Ukiah and then into Lake County with its glimpses of those gems of water scenery the Blue Lakes, on to Lakeport from which we looked out on the broad expanse of Clear Lake and so on south and west to Cloverdale and then to my home in Petaluma. This was almost exactly forty years ago. Conversation did not lag along the way, but did not interfere with close inspection of rural homes, villages, and settlements in pursuance of the errand we went forth upon. The conversation which has lived in memory most vividly was one in which Brother Warren opened his heart as never before to me and said, "Brother Pond, Christ is **my friend.** I am his servant but am also his friend, and more and more my **very heart loves him.**" Doubtless, I do not quote his words exactly, though almost exactly; but no printed page can reproduce the tone. And all who know him, know that this was true. He was an affectionate man and what was true of him in domestic and social life, was true also in his relationship to our Master and Savior.

It was on this ride that I made my first visit to Cloverdale. I can see now the low brick hotel with its broad veranda where Brother Warren assured me, famous beefsteaks were served. We tried them and joined in the general applause. We became at once acquainted with our hostess, a little German woman—petite but equal to any task, mistress of any sort of work that woman is heir to. We soon found her to be a Christian and eager to have a church and a Sabbath and a pastor. She opened the way for us to others and we found quite a company—a few Christians and more who while not professing to be Christians, thought it a shame that such a village should have in it not a single church. And so a church at length was organized and a Home Missionary pastor sent and at length a building erected. The day of its dedication was a great day—such as one does not forget. The little audience room was packed. Close attention made preaching a privilege. It was only when the financial "rousements" appeared that the interest seemed to lag. People had not learned to give. Twenty dollars loomed large when one suggested that sum as an offering. But when patience had had the perfect work the result aimed at was secured, which was to bring the amount up to the point when $500 from the Congregational union (as our church building society was called) would pay last bills.

The church made up at first of only seven members five of them women and two men, one of whom was the pastor, has grown till now it has one hundred and forty. It entertained the General Association several years ago and did it handsomely, albeit it tabernacled still in the little, plain, original building. It was in that house, in the sacred hush which betokens the special presence and coworking of the Spirit of God, that we resolved to go alone in our Home Missionary work. This looked like attempting the impossible, but how nobly has He who led us justified his leadership! Larger work, and, on the whole better work than ever before, has fallen to our lot and been fulfilled.

The old building still stands, somewhat enlarged, beautifully renovated, and used as the Sunday-school room while in front stands a perfect gem for a rural church planned by our brother, Rev. F. W. Reid, capable of seating two hundred,—and of crowding three hundred—with pipe organ as sweet and rich in tone as any I ever heard, and played with exquisite skill. An audience gathers there to which one speaks with ease and joy—looking into upturned eyes that tell of close attention.

My visit to it on the 18th inst. enriched me with pleasant and undying recollections, and brought to the aid of our great and pressing work offerings amounting to $65.

W. C. P.

SEATTLE LETTER.

Dr. Van Horn is back again in Plymouth pulpit, after a three weeks' tramp through the wilds of the Olympics. He has the color and bears the scars of a mountain climber.

Rev. Edward Lincoln Smith, D.D., Pilgrim Church, after an absence of ten months, spent in travel in the Orient, is booked to fill his pulpit September 1st. He and his wife will find a warm welcome awaiting them on their home coming.

Rev. H. C. Mason of the University Church has spent the summer with his family across the bay at Eagle Harbor, where he has purchased a lot and is building him a bungalow. The new University church building is progressing

rather slowly but surely. The walls now are above the foundation. It will be a splendid structure when finished, costing $40,000.

Had Pilgrim Church hunted the country over she could not have found a man, probably, who would have proven a more perfect fit to fill the gap caused by the pastor's ten months absence than Dr. Sydney Strong. He has shown a most beautiful spirit and has won a host of friends. Seattle would like to keep him permanently, but he is planning to return to Chicago soon after the arrival of Dr. Smith.

Rev. Samuel Greene, D.D., our veteran State Sunday-school Superintendent, is expected to arrive with his daughter, Mrs. Camp, on the "Minnesota," August 26th. Their many friends will rejoice in their safe return.

Superintendent Scudder of the Home Missionary Society, and acting superintendent Dick of the Sunday-school and Publishing Society, have been enjoying an outing with their families at Allyn, on the coast west from Tacoma. It is likely they will have some fish stories to relate.

Dr. Frank T. Bayley of Denver has been supplying Plymouth pulpit during the vacation season. His son Frank S. Bayley is one of the rising young lawyers of the city, and a prominent member of Pilgrim Church.

"An "Oberlin Team" consisting of Tracy Strong and James Brand, the former the son of Dr. Sydney Strong, and the latter the son of the late Dr. James Brand of the First Church, Oberlin, have been employed by the Seattle Church Extension Society in city missionary work during the summer. They have brought life and enthusiasm to their work and have rendered splendid service. The Misses Strong, Anna, Louise and Ruth, also of Oberlin, and daughters of Dr. Strong, have been in the city for the summer vacation.

Rev. William Worthington, for the past year pastor of the Beacon Hill Church, has resigned, to accept a position as instructor in economics at Whitman College, Walla Walla.

Rev. Hiram D. Wiard, recently of Auburn, Calif., has accepted the pastorate of the Eagle Harbor Church, Winslow postoffice, across the bay from Seattle. This has become quite a Congregational summer resort, and it affords a field for a pastor the year around.

Rev. Frank H. Adams, recently of the Eagle Harbor Church, is now in the real estate business in Seattle.

President Henry Churchill King and Professor St. John of Oberlin College, paid Seattle a flying visit last week on their return from Alaska. The visit culminated in a pleasant luncheon at the Rainier Club rooms given by a number of Oberlin alumni in honor of their distinguished guests. The President and the Professor had been an adjunct to the Chicago University botany class, touring the Pacific Northwest this summer. In climbing Mt. Rainier they had a narrow escape from a snow slide in rounding the Gibraltor bluff.

"The people that do know their God shall be strong and do exploits." These words from Daniel formed the basis of an inspiring sermon on a Sunday night in August at Plymouth Church, by Dr. Hillis of Brooklyn. As usual whenever Dr. Hillis preaches here a multitude thronged the edifice and another multitude were turned away for lack of room. The Doctor spoke for a solid hour in his poetical style, and without a note. He has aged somewhat since he was here two years ago, but seems to have lost none of his power to attract and hold spell-bound an audience as long as he chooses to speak.

In the death of Deacon G. L. Case, Pilgrim Church loses a beloved member and senior deacon, and the community a valued citizen. He died suddenly, falling on the street while on his way to business. He was a captain in the civil war, having received his commission from Abraham Lincoln. He had been a resident of Seattle for seventeen years, and for the past ten years had served as clerk of the police court. One of his habits was to commit to memory a verse of scripture every morning. Everybody loved Deacon Case.

The Home.

THE HOUSE OF PRIDE.

I lived with Pride; the house was hung
With tapestries of rich design.
Of many houses, this among
Them all was richest, and 'twas mine.
But in the chambers burned no fire,
Tho' all the furniture was gold;
I sickened of fulfilled desire,
The House of Pride was very cold.

I lived with Love; all she possest
Was but a tent beside a stream.
She warmed my cold hands in her breast,
She wove around my sleep a dream.
And One there was with face divine
Who softly came, when day was spent,
And turned our water into wine,
And made our life a sacrament.

—W. L. Dawson.

SIMPLICITY OF LIVING.

Just what do we mean by simplicity of living? I have always found my dictionary an efficient helper when I want to get at the gist of anything. Among the many meanings of the word simplicity, we find this: "The state or quality of being simple." Then, looking still further, we find that simple means single, uncombined, free from intricacy or complication, having no embellishments or accessories, not sumptuous or luxurious, free from affectation, pretension, formality or duplicity."

Simplicity in living, then, would appear to mean a kind of living or home life where there is, first, a singleness of purpose. And though this purpose varies greatly in the different homes with which we are familiar, you will agree that the highest aim in any living is the keeping of life itself. Life of the body depends upon health, and life of the spirit depends upon harmony. There can be no health without obedience to the laws of nature and applied knowledge of the principles of science; and there can be no harmony without elimination of self and a perfect understanding and an exemplification of "the greatest thing in the world," love.

Freedom from intricacy or complication is another essential feature of simple life. Intricate questions of finance, of business, of study, of occupation would have no part in this ideal living, but in practical life they seem to be inevitable. Doubtless we would all readily assent to the assertion that simplicity means freedom from affectation, artificiality, pretension and duplicity; but in our actual living, how few of us could lay any claim to simplicity in this interpretation of its meaning!

But it is in its general signification that we find

most perplexity in solving this problem of simplicity of living. Just how far shall we do away with all embellishment, ornamentation and elaborateness of detail, all sumptuousness and luxury in our daily life?

One reason for the difficulty lies in the difference in our ideas of what constitutes luxury and sumptuousness, and our motives in having them. Luxury is usually applied to "a free or extravagant indulgence in the pleasures that gratify the senses, as rich and expensive diet, or in costly dress or equipage." A free indulgence is right under certain conditions, and extravagance is a term which must be defined personally.

That an article of diet is expensive need not condemn it for those who have the wherewithal to pay for it, for it makes work or business for the producer. But when it is too rich in its nature or combinations for the human stomach's daily food, it is folly for one to endanger health by its frequent use, and thus defeat one of the chief purposes of living. Costly dress and sumptuous equipage, if promptly and fairly paid for, thereby giving a living to the manufacturer, are luxuries which many persons may have and enjov and yet exemplify the real spirit of simplicity of living, but if bought merely to show a lavish expenditure, they are demoralizing in their effect.

To some persons luxuries are merely "any articles that minister to their comfort or pleasure, and yet are not necessary to life, or to what is regarded as an ordinary degree of comfort," and when considered only in this light, and entirely within the limit of their purse, there can be no harm in their possession. But when luxuries are procured solely to "minister to such undesirable wants as love of display, vanity or a selfish desire to exalt one's self above one's fellows and thus produce a separation," they are destructive to the singleness of purpose of a simple life.

The adornment of our homes has been carried to such an excess in quantity and is so questionable in quality that it has been the occasion for much of this urgency for simplicity of living. But here, also, we may find help by applying our test of the meaning of the term. When ornamentation means only artificiality and pretension it has no place in a simple home. But when its purpose is education, or genuine pleasure and comfort for the inmates of the home, even if visitors fail to find it interesting—for the home should be adorned for its occupants, not for callers—this ornamentation may be as varied and elaborate as one's taste suggests, or comfort desires, or means will allow.

Personally I have no sympathy with those critics and self-imposed advisers who say, "Have one original painting or artist proof" (which they well know is way beyond your income) "rather than half a dozen good photographs;" or who would relegate all souvenirs, collections and personal treasures to the privacy of one's bedroom or the seclusion of a remote part of the house; or who would indiscriminately strip our walls and shelves of much which, for want of a better term, is usually called bric-a-brac.

If a woman be so situated that the care of such treasures is a burden, or likely to interfere with more important duties, they may well be reduced to those actually rare and valuable, or which serve some specific purpose. But there are many homes where such labor is a work of love and pleasure, and the enjoyment in their possession right at hand, and the associations and scenes which they recall afford a genuine rest from regular work. They give individuality to the home. The friendly caller gains an insight into one's real nature by sight of them, and they often prevent that anxious feeling about for points of mutual interest, common among persons who are only slightly acquainted. They offer a more refining and elevating subject for conversation than social gossip, which is all the conventional furnishings of many reception-rooms suggest.

My opinion of the folly of spending much time and labor on the preparation of food, solely for the purpose of emulation or variety, and especially where this extra labor makes the food less rather than more digestible, and entails an expense we can ill afford and for which the family often have to subsist on plain and poorly cooked fare between times, has been frequently and positively expressed. I thoroughly disapprove also of the elaborate adorning and garnishing of dishes, which is being made to seem the only desirable thing in many of our publications, and in some instances is so far-fetched that were it not for the recipe it would be difficult to decide whether the illustration were a landscape, a hat fresh from Paris, or a salad.

But how may we have this much-to-be-desired simplicity of living? Not collectively, not as communities at once, can we attain to it, but as individuals. Simplicity, remember, means singleness.

Each home must have its own standard and order its household after its own needs and ideas. Each woman must try not to waste her vitality by doing the impossible, but adapt her time, her strength, her talents to the demands made upon her as an individual. Each home must be a thoroughly honest home, for pretension has no part with simplicity. Each member must no longer be afraid to show that she cannot afford the too prevalent competition, which shortens life and energy. Many a man would be relieved of serious business strain if the women of the home would make this stand against it.

Simplicity of living would remedy some of the perplexities of the domestic service question. With fewer rooms and more of them on a level, with the abolishment of superfluities and the reduction of the really needful things, with less intricate carving, no unhygienic draperies, fewer brass and silver ornaments which need frequent care, with less elaborate company meals but more wholesome daily meals, with less formal entertaining but more genuine hospitality, with less fine laundry work, but more individual work on the part of children and husband—especially in their personal needs and the care of their belongings—many of the complications now so much to be deplored would disappear.

To sum it all in a few words: First, graft into your home life simplicity in furnishings, selecting them not from the standpoint of fashion or rivalry of your neighbors, but with reference to your own house, your own purse, your own occupation and your own family needs. Let them be for your own enjoyment, not for exhibition; for service, not for storage, and such as will contribute for your comfort and lessen your labor.

Second, resolve that you will have for your singleness of purpose the health and harmony of your family, and carry out your own individuality in the man-

agement of your house. Secure as far as possible the co-operation of husband and children, and of employees whenever practicable, making them all feel that they have a right to the responsibilities as well as the enjoyments and priviliges of the home. But in this management be careful to make system your servant, not your master, and be master of yourself at all times.—Mary J. Lincoln.

The Quiet Hour.

Dear Lord, my soul desireth,
In all thy word requireth,
By works t' adorn thy grace;
O might my conversation
Display on each occasion
That holy mind which in thee was.

In my degree and measure
To aid men be my pleasure,
To edify, my care;
Since thou art ever ready,
Friend of the poor and needy,
All the disconsolate to cheer.
—Moravian Hymnal.

A PRAYER.

Keep me, O God, from every evil word; from all unkindness, idle levity, hasty temper and useless complaint; from flattery and falsehood. Make my heart pure and my lips clean. Give me to share thy joy and let all my looks and words be full of cheer, lest I should bear false witness to thy perfect grace of forgiveness and thy loving care. Keep me from insincerity, from impatient speech and querulous tones in petty trials and misunderstandings. So tame thou that tongue which no man can tame and make it harmless in this world of strife and ready in thy service. And to thee will I give praise and glory evermore. Amen.

THE STRENGTH OF SWEETNESS.

Seeking to make life sweet we must first make the heart sound, for out of radical truth and organic purity blossom real courtesy, gentleness, and the manifold graces of life. "Whatsoever things are pure, whatsoever things are lovely." The lovely is the flower of the pure. Do not paint the face, cleanse the heart; do not coax your dress, get a better figure; do not revise your etiquette, be transformed in the spirit of your mind. Profundity, robustness, freedom, and harmony are at the root of fine character. "Out of the heart are the issues of life," and in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit, do we find the secret of satisfying and abiding sweetness.

As there is no real grace of life without strength, so there is no efficient service without it. "He made pillars for the house of the Lord." To become efficient for high and holy service in God's Church we must possess positive qualities, elements of strength and stability, independence of thought, sincerity, and assurance, uprightness and steadfastness, power of patience and sacrifice. Fussy men in all the denominations seem to be pillars, but, in fact, are poor creatures, counting for little. The secret of efficiency is reality. Without sincerity, strength, and strenuousness, service is shallow and sterile. It is no easy thing to be a veritable power and blessing in a religious community. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Only he who in his own personality overcometh the temptations of sense, the vanities of the world, and the wiles of the devil, is fit to serve in the kingdom of God, and only his service avails.

"And he made pillars for the king's house." If we would render real and permanent service to the state, we must possess the strong, fine qualities of the Christian character. Men utterly destitute of sincere conviction and moral principle fancy that nothing more is needed to become a pillar of state than to secure a majority at the polls; but we do the commonwealth little good except as we take into it the spirit of godliness, the genius of righteousness, the power of self-sacrifice. We cannot make a pillar of bamboo; there must be something in it of heart of oak, solidity of marble, texture of iron and bronze. He who would become a pillar in church or state must first be a pillar in deed and truth. He who covets to become a real blessing to society must first attain knowledge, a true heart, conviction, and character built on the rock. The most important column in this world is the vertebral column; it took ages to fashion it, and nothing good, great or lasting is possible without it. A backboneness acrobat is a treasure in a circus, but little use or ornament elsewhere. Wisdom, principle, resolution, and persistence are the articulations of an effective spine, the indispensable qualifications of true workers for God and humanity.—From "Inspiration in Common Life."

Young People.

"Tomorrow I'll do it," says Bennie;
"I will, by and by," says Seth;
"Not now—pretty soon," says Jennie;
"In a minute," says little Beth.
O dear little people, remember
That true as the stars in the sky,
The little streets of Tomorrow,
Pretty Soon, and By and By,
Lead one and all
As straight, they say,
As the king's highway,
To the city of Not at All.

A BOY AT A BANQUET.

I was once riding in an omnibus from a hotel to a station in a country town in central New York. The only other traveler was a lady who told me a most interesting story concerning her little boy.

His father was a prominent business man, and, on one occasion, when he was in the city of New York, he was invited to be one of the guests at a very large dinner of prominent business men. This dinner was held, if I remember rightly, at the great house of Delmonico, the famous restaurant of which you must all have heard. It was a very beautiful banquet room, and the table was shining with glass and silver, and the lights were burning brightly, and there was everything to make it a very brilliant grown-up occasion. Into this room the merchant came, leading his little

son by the hand, for he did not like to leave him at the hotel alone, so he brought him with him, and the other gentlemen gave him a pleasant word or a smile, and made a place for him at the table. At first he was just a little embarrassed to find himself in the presence of so many grown-up people, but he ate his dinner quietly, and listened while they talked, and watched the ways of older people, just as boys will, and began to feel after a while that he was quite a big man himself.

There were, as I told you, beautiful silver, glass and china, and beautiful flowers, and beside each plate were five glasses of different shapes and sizes. One of them was for water, one for sherry, one for claret, one for champagne, and a little glass for brandy, or a cordial to be taken after the dinner was over. The waiters, who looked as grave and serious in their white neckties as if they were clergymen, bustled about the table, and the first our laddie knew, one of them was holding a decanter of wine over the glass that stood by his plate. The waiter was an old man, and he smiled kindly down upon the little fellow, as much as to say, "It is very good; shall I give you some?" Startled and frightened, the little man looked toward his father; but his father was engaged in conversation and his face was turned away. For a moment the boy's face flushed with distress, and then, quick as a flash, he turned his glass upside down, and glancing up into the waiter's face said, in a tone that could be heard by all the gentlemen near, "Is it wine? I never touch wine." And then, with an anxious glance, lest the same temptation might be offered to his father, he added, "And my papa doesn't take any wine, either."

And then for a moment the little fellow, who had begun to feel at ease and happy, and to think it was a beautiful thing to be there, seemed suddenly to have a terror of the place, and glanced anxiously from one gentleman to another. And now let me tell you what happened. I suspect they all had little boys at home, and that every man of them, even though he sometimes took wine himself, wished that his own children felt as this boy did, for instead of frowning at him they smiled, and when the waiter bent over them with his decanter they quietly turned their glasses down, or made a motion for him to pass on. And so it happened that in a place where such a thing had hardly ever been known to occur before, the waiter went on, and scarcely a man tasted a drop of wine.

When the little fellow's mother told me this I thought of my little brothers, and I said, "That boy was indeed a little soldier, and if he had done no other lovely thing in all his life, that was a little hero's act." —Mary Lowe Dickinson, in The National Advocate.

ROOSEVELT'S GREAT SPEECH.

(From the California Christian Advocate.)

President Roosevelt made the principal speech at the laying of the corner-stone for the Pilgrim's Memorial Monument at Provincetown. The President aims to hold the balance between the conflicting elements in society with even-handed justice. He maintains that the 'national sovereignty is to be upheld in so far as it means the sovereignty of the people used for the real and ultimate good of the people; and states rights are to be upheld in so far as they mean the people's rights. Especially is this true in dealing with the relations of the people as a whole to the great corporations which are the distinguishing feature of modern business conditions. He clearly shows that the state cannot handle the great corporations because they do business in many states at the same time. "Almost every big business concern is engaged in interstate commerce, and such a concern must not be allowed by a dexterous shifting of position, as has been too often the case in the past, to escape thereby all responsibility either to state or to nation." He not only proposes legislation for the regulation of the corporations, but adds: "I very earnestly hope that the legislation which deals with the regulation of corporations engaged in interstate business will also deal with the rights and interests of the wage workers employed by those corporations. Action was taken by the congress last year limiting the number of hours that railway employees should be employed. The law is a good one, but if in practice it proves necessary to strengthen it, it must be strengthened." The President is still of the opinion that there are here and there "undesirable citizens." He hints that a decent life is one of the essential elements of good citizenship. On the whole the speech is a strong plea for righteousness.

SIGNIFICANT FACTS.

Whatever may be said about the future of San Francisco this fact already in evidence must be taken into the account. The report of the harbor commissioners shows the following quantities of building materials received during the fiscal year: Lumber 768,802,866 feet, bricks 27,593,108, cement 80,317 tons; shingles and laths, etc., in proportion. The San Francisco Chronicle observes that the cost of the permanent building done and under way must approach $100,000,000. The commerce of the city has not suffered at all, but is steadily gaining. The receipts of the port for the year have been $1,196,594, as against $912,132 in 1905. The customs receipts have kept pace with the increase of port dues. This is all the more remarkable in view of the heavy handicap under which San Francisco has labored.

September Sunset

CONTAINS:

INVASION OF OXFORD.

A critical study of work done at Oxford University, England, by the first Cecil Rhodes scholars. It is written by W. C. Crittenden, the first Californian to win one of the coveted scholarships and athletics. The article is well illustrated.

THE NEW SAN FRANCISCO.

Architects designs of buildings for which contracts have been let and construction is under way;—a **sixteen-page, two-colored tint black form**, showing buildings as designed, including the new White House, Thomas H. Williams buildings, Metropolis Trust Company building, Alaska Commercial Building, First National Bank building, Emporium, Princess Theater, Phelan building, and others.

THE SPREAD OF SAN FRANCISCO.

A third article by Rufus Steele, beautifully illustrated, showing how San Francisco is rapidly extending down the peninsula. This article will be devoted especially to suburban towns, pointing out that owing to the new Bay Shore Railway Cut-Off the charms of country life are no longer only for the millionare but are easily reached by the person of moderate means.

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ON THE TOP POINT OF OUR CONTINENT.

Dr. Frederick Cook, who recently succeeded in making the ascent of Mount McKinley—a feat which had baffled all other attempts—tells of his wonderful climb in Harper's for May. Here is his picture of the mountain—the highest point on our continent—twenty thousand three hundred and ninety-one feet above the sea:

"We stood up under a black sky so low that we felt as if we could nearly touch it. We had reached the top. What a task! Without the aid of guides we had at last reached our goal. Almost unconsciously our hands were locked, with a look of satisfaction at each other; not a word nor a yell was uttered. We had not the breath to spare. It was September 16, 1906, ten o'clock in the morning, the temperature— 16 degrees; the altitude 20,391 feet. Then followed a long gaze over the cold wide world spread out at our feet. To the south the eye ran over the steaming volcanoes, Redoubt and Illiamina, down Cook Inlet to the point of Kenai Peninsula and the Pacific, two hundred and fifty miles away. Narrow, winding, pearly ribbons marked the courses of the Koskokwim, Yukon Tanana and Susetna rivers. Out of the Pacific rose a line of clouds drifting over the Chugach Mountains, to deposit their snows in the glaciers of the Alaskan Range. A similar train of clouds came out of the Bering Sea and swept the western side of the range. These clouds blotted out most of the mountains near the main range. This lower world of lesser mountains did not impress us so much as the little sky-world about us. Here, under feet, was the top of the continent, the north pole of our ambitions, probably the coldest spot on earth, and we were the most miserable of men at a time when we should have been elated. Nevertheless, I shall always remember, with a mental focus sharpened by time, the warm friendship of my companion, Edward Barrille, the curious low, dark sky, the dazzling brightness of the sky-scraped granite blocks, the neutral gray-blue of space, the frosty dark blue of the shadows, and, above all, the final pictures which I took of Barrille with the flag lashed to his axe as an artic air froze the impression into a relief which no words can tell.

"A record of our conquest was left, with a small flag, in a metallic tube in a protected nook a short distance below the summit. A round of angles was taken with the prismatic compass. The barometers and thermometers were read and hasty notes jotted down in our note-book. The descent was less difficult, but it took us four days to tumble down to our base camp."—In the Christian Advocate.

I find the great thing in the world is not so much where we stand, as in what direction we are moving; to reach the port of Heaven, we must sometimes sail against it, but we must sail and not drift, nor lie at anchor.

"Every consecration made in the darkness," says Phillips Brooks, "is reaching out toward the light, and in the end must come out into the light, strong in the strength which it won in its life and struggle in the dark." The effort to do right, even when we cannot see our way pilots us toward the perfect day.

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1 China Cream Pitcher, 25c value	.15
1 qt. Jar Pure Comb Honey	.45
1 jint Fla. Extract, Lemon or Vanilla	.75
6 pkgs. Asst. Paste, Macaroni, Egg Noodles or Spaghetti	.30
2 lbs. S. C. S. 75c Tea, any flavor, or 3 lbs. our Celebrated 40c M. & J. Coffee	1.00
10 Bars Pride Soap	.45
1 lb. tin Pure Baking Powder	.30
10 lbs. Cream Rolled Oats, or 7 lbs. Rice	.50
4 cans 10c Creams	.35
Total for all, unchanged	**$5.00**

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Fancy shaped covered Vegetable Dishes; regular $1.00; now	75c
Fancy shaped Semi-Porcelain Platters; 11 inches only 20c; 13 inches, 30c; 15 inches, 50c; 18 inches	.65
Fancy shaped Open Vegetable Dishes; oblong; 7 inches, only 10c; 8 inches, 15c; 9 inches, 25c; 10 inches, 30; 11 inches.	40c
Fancy shaped Semi-Porcelain Crockery Pitchers; ½ pint, 10c; 1 pint 12c; 1 qt., 20c; 2 quarts	30c
Plain White Crockery Pitchers; 2 quarts, only 25c; 3 quarts	35c
100 pieces Decorated Dinner Set, only	$9.00
10-piece Decorated Toilet set, only	$3.75

GROCERY SALE.

We bought at our own price an entire grocery store last week, moved the goods in, and now place on sale here—all are fresh, new goods, in fine condition—prices tell the rest.

60c jars of Comb Honey	40c
25c packages Parrot Food	15c
10c K. C. Baking Powder, 3 for	25c
30c tins 1-pound Spices, high-grade	20c
25c bottles Boiled Cider	17c
25c Libby Plum Pudding	15c
15c Dr. Brown's Jamaica Ginger	10c
15c Durkee's Cayenne	10c
25c Eddy's Salad Mustard, large	15c
15c R. & R. Plum Pudding, ½ lb.	10c
10c Boneless Chunk Codfish, 4 pounds	25c
10c Smoked Herring, tin	5c
5c Golddust, 6 pkgs. for	25c
25c Combs of Honey, 1 lb., 2 for	35c
35c Bottles Fruit Color and Extracts	20c
25c Tins Corn Beef 2 lbs	20c
5c Glycerine Toilet Soap, 7for.	25c

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